

the present life, unknowable magnitudes are realities that are awaiting our transformed and glorified comprehension. This fact consecrated the whole purpose and power of the apostle and his spirit glows with anticipation as we hear him say, "Not as though I had already attained either were already perfect, but I follow after if that I may apprehend that for which also I am apprehended of Jesus Christ. Brethren, I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

If we belonged to a Kingdom whose realities were appreciable and measurable by us here, and the full significance of whose truths we could master in our lowly estate, we would not dwell with rapture upon the thought of the far more exceeding and eternal weight of glory. It is because the heavenly life expands beyond vision and dreams and has treasures beyond our present power of estimating, that we confidently anticipate boundless and endless glory as the heritage of the saints.

But how about the skeptic's attitude toward problems. He is confronted with difficulties and mystery on every hand. To avow himself a skeptic brings no relief from these: no relief from their perplexity and none from the imperative obligation to adjust himself wisely to their bearing on his life. The solemn reality of great moral and spiritual facts is not relieved by questioning either their existence or their relation to personal well-being. The problems which the Christian sees and accepts are just as serious and significant to the unbeliever.

For example, the existence and results of sin. Every honest man confesses that he is a sinner. The fact of sin implies the fact of accountability and penalty. Accountability implies a superior personality to whom the guilty must answer. Accountability to impersonal moral law is an irrational conception. If one must give account to a superior person capable of taking cognizance not only of action but of affection and motive, it becomes of supreme consequence to know and accept any possible provision whereby man may be just with God. The believer knows one provision that in his judgment is reasonable and adequate. He accepts that one provision though he acknowledges that the perfect balancing of the scales of justice and the perfectly harmonious adjustment of divine judgment and divine love are beyond his capacity for accurate moral discrimination. He accepts God's plan. To the extent of his comprehension he knows that it is wise and just and good. To the unbeliever the answer to the awful inquiry is locked in mystery, while yet retaining all its solemn and tremendous bearing on his own personal destiny.

The question of immortality confronts the skeptic and is as momentous to him as to the believer. To each it is attended with mystery. The believer accepts it as a truth of revelation and rejoices in it. By patient continuance in well-doing he confidently hopes for that immortality whose crown is eternal life. The unbeliever by rejecting the truth because he does not comprehend it in all its bearings, incurs "indignation and wrath, tribulation and anguish."

The inspiration and authority of the Scriptures involve difficulties. The believer accepts both and rationally believes that the revelation of God's thought and plans includes themes too high and vast for man's feeble and impaired comprehension. To his mind the fact of mystery is an evidence of the divine source of the holy oracles. In lowliness of mind he expects God's judgments to be unsearchable and his ways past finding out. The skeptic rejects because there are difficulties and because his rationality is transcended in the facts and methods of revelation. Yet all the great truths of the gospel appeal to his personal interest with tremendous force and with unerring certainty they will determine his fate whether he will bear or whether he will forbear.

Rejecting truth because it involves problems neither relieves the magnitude of the problems nor the bearing of the truth on personal responsibility. Rather it increases the magnitude and the tremendous aspect of those problems. To the Christian the inspired Word, a new heart, sins forgiven, a Saviour's love and presence and sovereignty, the Spirit's influence in the life and in moulding character, the heavenly home and eternal blessedness are facts in which he may daily rejoice and in the realization of which he may find supreme satisfaction. By the unbeliever, these heaven-born and heaven-making truths are treated as though they were not, and he is left to grope his way in a midnight of non-belief while he might be walking amidst the radiance of light that streams from him who said, "I am the light of the world; he that followeth me shall not walk in darkness but shall have the light of life."

Meekness is not softness, nor pliability. It is not the absence of a spirit of justifiable resentment. Meekness is ready submission to God. Moses is the great and classic illustration of meekness. For forty years he had led that mighty concourse of homeless, discontented, murmuring people in the direction of the Land of Promise. Acting towards them the three-fold parts of a father, a general, and a judge and bearing the heavy burdens incident to the parts. That which upheld him through it all was the expectation that at the end of the journey his feet would be permitted to press the sacred soil of the much-desired land. This was his dream by day and his vision by night. In his weariness he refreshed himself with that thought, with that draught he ever renewed his strength. But for an act of disobedience the sentence fell like a doom upon him, he might see the land but should not lead the people in. And Moses bows his head and in silence accepts his punishment. This was the greatest moment of Moses' life. He was great as a member of Pharaoh's family in the first forty years of his life. Greater when he left Egypt because of his loyalty to a slave people. Greater still when as God's ambassador he stood before to plead his people's cause. Greater yet in the character he reveals in the years in the wilderness. But greatest of all when all the dreams of his life were shattered in a moment and no word of rebellion, no word even of pleading passes his lips. God could not help loving a man like that.